



the free bus ride

a story by olive lockhart

QUITE recently there was a "down-town day" in Victoria, B.C., with free bus rides into the down-town section all day long.

When I boarded the bus it was on its way out — no free ride coming *this way* — but very soon it reached the turning point and started back toward the city centre. At this time I noticed the driver placing a paper bag over the top of the fare box. The reason for that soon became obvious. Without that cover passengers would have been dropping in tickets or cash before he could stop them, and would have been most unhappy later on to find they had made an unnecessary outlay! It was most interesting to watch the reactions of those coming aboard after that.

The first passenger knew all

about it. She had seen the announcements in the newspapers and heard them over radio, so she marched in with never a glance at the fare box or the driver and seated herself with utmost confidence and aplomb.

At the next stop two ladies were waiting, chatting to one another as they mounted the steps, holding their tickets ready, and were amazed at being unable to drop them in. As the driver explained that no pay was needed, they smiled happily and went to their seats. *It was a fine surprise, gratefully accepted.*

Another stop — another passenger came on, ticket in hand. She was *really* worried to find the fare box covered. Again the driver explained that this was a free ride, paid for by the down-town

merchants, but *this she refused to believe.* There must be a catch in it somewhere! She stood there as the bus moved on, arguing the matter, and at last reluctantly took her seat. She was still looking quite uneasy about the whole affair when we arrived at my stop and I left the bus.

I see a parable in the reaction of these people to the free ride. Some folk, like the first passenger, know all about religion; they have heard of the way of salvation since childhood and perhaps take it too much for granted, sparing little thought or gratitude for the wonderful goodness shown and the terrible sacrifice that was made to secure new life for them.

Many others, hearing the gospel for the first time, are overjoyed at the news, accept it in

faith and give grateful thanks to the One who offers it.

Others are sceptical. They just cannot or will not believe that only faith and trust in God is needed. They boast, to themselves, "I don't need anyone to pay my way. I have always been independent and worked hard for all I received. I can pay my own way to heaven by doing good deeds here on earth." How mistaken they are! As the New English Bible puts it: *For it is by His grace that you are saved, through trusting in Him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast in Christ Jesus to the God who has already paid*

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This is no funeral!

IN THIS ISSUE

THERE seems no end to people and things that may be subjected to dedication ceremonies: children, chapels and chairs, basses, batons and baseball diamonds, to name a few. This week it is a Salvation Army hearse to serve communities of the Burin Peninsula, Nfld. (see pictures above and on page eight). Those who participated in this open-air gathering know that dedicatory prayers of themselves cannot change people or buildings or any other objects. A dedication ceremony is but a united expression of prayerful intent regarding the subject.

Symbolism has meaning which needs to be understood, as our Bible school contributor reminds us on page four. Salvation Army funeral services have much traditional symbolism with an emphasis on joyous faith triumphant over sorrow. Grand Bank Salvationists will now have more than a sympathetic interest in all the funerals around Burin.

Nervous disorders rob millions of people of the zest for living. That is why we are happy to introduce our readers to Dr. Claire Weekes with the first of six extracts (page twelve) from her helpful book. These instalments have already been appearing in Salvationist periodicals in Great Britain and the U.S.A.

EDITORIAL:

After the Moon Landing

AS this issue is being printed the moon men are at the critical stage of their death or glory task and, with the rest of the world, we hope for a successful outcome. We know now that a landing is more than a possibility and when man sets foot on the moon this will be just the beginning of stupendous discoveries in space.

What have Christians to say at this juncture?

First of all we can make the event an opportunity to correct misconceptions about the existence of God. We remember that Yuri Gagarin, the first spaceman, returned to earth confirmed in his atheism because he had not seen God around anywhere up there. Coming from a nation where Christian teaching is officially discouraged or suppressed, such naive disbelief may be excused; but, as John Robinson contended in "Honest to God," too many Christians are unaware that their ideas of God are limited by an outdated cosmology.

By contrast, the American astronauts who took a Christmas tour around the moon hold the belief that the Creator has many more wonders to disclose and used their broadcast from space to testify to their faith.

The same respect for the Creator of an orderly, dependable universe is found among the men on the ground upon whose research the lives of the spacemen depend. Wernher von Braun, Director of the NASA centre at Huntsville, Ala., says he now finds it as difficult "to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science. And there is certainly no scientific reason why God cannot retain the same position in our modern world that He held before we began probing His creation with telescope and cyclotron." Those who try to prove that science has

made religion outmoded find little encouragement these days.

The second thing a Christian must do at this juncture is to proclaim and pray that what the moon has to offer may be for the benefit of all mankind. Historian Arnold Toynbee, reviewing the sad consequences of exploration and national achievement up to the present, says: "If we are going to go on behaving on earth as we have behaved here so far, then a landing on the moon will have to be written off as just one more shocking misuse of mankind's slender surplus product. A landing on the moon would be justified morally only if it were to lead to the abolition of war."

Yet, at the same time as America is preparing for the moon landing, at three proving grounds she is carrying out tests for chemical and biological warfare, surely the most diabolical activity ever conceived! No one is more aware of this threat of technical brilliance linked with immoral practices than Wernher von Braun. In his native Germany he was the brains behind the rocket-launching programme of Hitler. His deadly missiles rained indiscriminately upon the civilian population of Britain and N.W. Europe until silenced by the victorious armies.

Now an American citizen, in the intervening years von Braun has found faith in Jesus Christ. He speaks, then, not only as a Christian but as a repentant sinner when he states: "Our survival here and hereafter depends on adherence to the spiritual rather than the scientific. Through science man tries to harness the forces of nature around him; through religion he tries to harness the forces of sinful nature within him, and Jesus Christ does this."

Never before have good and evil been so dramatically juxtapositioned in a world situation. Let us earnestly pray that the world's rulers may lead mankind into a new era of life!

International News Despatch

Sweden's Summer Celebrations

SWEDEN'S annual Congress started with a mammoth procession, headed by the General, through the streets of Stockholm. The 3,000-strong column of marching, singing, playing Salvationists was a compelling testimony to the strength and vigour of The Salvation Army in Sweden. The welcome meeting in the Royal Tennis Hall was led by the Chief Secretary (Colonel Harry Tyndal) and addressed by the Territorial Commander (Commissioner Gosta Blomberg) and the International Leader, who referred to the "ninety years young Swedish Salvation Army"—in childhood still, but a healthy and promising childhood. Testimony was also a feature of the meeting.

On a sun-drenched Saturday there were multifarious activities. In the morning a women's meeting was well attended, and in the afternoon crowds of Salvationists gathered to listen to the General. The General also addressed retired officers and students' fellowship gatherings, answering questions put by the students.

At a two-hour-long programme in the Royal Tennis Hall given by the young people's sections, the General remarked: "These fine young people are a testimony to the truth that the Christian faith satisfies both mind and soul." At ten o'clock the same evening another great musical festival was held. The music, singing and other items made this programme, to quote the General, "a memorable meeting by any standard."

There were three great gatherings on Sunday. When the invitation was given in the morning and evening the Mercy Seat was lined again and again with seekers of all ages. An estimated 8,000 people sat or stood in the blazing sun listening to the General at the great open-air meeting held in the afternoon in the King's Garden. So a day of intensive activity for the Kingdom and of importance for Salvationists in Sweden, came to a close.

SIDNEY WILLIAMS, Colonel,
Editor-in-Chief, I.H.Q.

No Gold Watch

INSTEAD of the traditional gold watch on his retirement, a drapery department head received a \$1,000 cheque for nursery school children in Hong Kong.

J. Ray Calvert of Islington, Ont., retired after forty-four years in the drapery business, twenty-seven of them at Simpson's department store, Toronto. Members of the textile industry gave him a testimonial dinner and choice of gift.

He opted for a cheque, without specifying the amount, to be forwarded by the United Church to one of its Hong Kong missionaries, the Rev. Lem Burnham.

Mr. Calvert had recently gone to Hong Kong on a business trip and Mr. Burnham had conducted him on a tour of two nursery schools operated by the Church of Christ in China and supported with funds and personnel by various denominations around the world.

—"United Church Observer"

level 'er off fellas and

National Film Board photo

SNOW-CAPPED mountains jut towards the sky and the air is sometimes cool, around Fernie, B.C. The once-silent forests have been invaded by the big machines; by men whose voices may be heard sometimes, rising sharply above rasp of diesel clatter.

Up on the slopes the surveyors work; hunching, peeping through the transit on the tripod; holding the sighting rod level; quick with the marking pen, numbers and letters, angles on a fresh-smelling pine stake. A wave of the hand, check again the calibrations on the dial and "level 'er off fellas and keep 'er steady . . . that's it." Slap together the tripod legs, over the shoulder and tramp across the gully to start the process again.

It is an endless work. For a few days its mapping out work areas for the coal mine's strip operation. Then to sight for a new logging road through a second-growth forest. Perhaps a highway job next; hunch, peep through the sight, squint at the ever-present rod, forget about the whizzing traffic and blaring horns.

The measurements are necessary and must be done, no matter how inhospitable the environment. Mosquitoes, swamp, muskeg, thick woods are merely obstacles to be overcome. It's not the roughness of the terrain which worries the surveyor, but the accuracy of his tools and the correctness of his measurements.

Instant confusion

Commerce, industry and most (if not all) of every-day life would be catapulted into instant confusion if there were no standards of measurement. Imagine what would happen if every food store had its own set of weights and measurements. Fifteen ounces to a pound; eleven and three-quarter inches to a foot; twelve to the dozen, or would it be fifteen, or ten? Gas for forty cents a gallon, but whose gallon?

Mad confusion! Absolutely!

For Sinners only!

"A YOUNG mother suffering from cancer, her money almost gone, carried her five-year-old son to death with her in a leap from their fifth-floor apartment.

"The mother, a practical nurse, lost her job last week, police said. Her bank book showed a balance of \$1.13. There was no food in the apartment. Police said the mother had been going to the local hospital for treatment of breast cancer."

That short news item, which was tucked away inside the paper, has disturbed me ever since I read it. My immediate reaction, not thought out and carefully structured, was one of despair mixed with helplessness and an urge to cry—somewhere deep inside. The little black lines of type screamed with the enormity of a woman's tragedy. How many people cared? Who was disturbed at her death? Who misses her now?

There is a song which sprang unbidden from



keep 'er steady

The standards of measurement are accepted by the world that uses them.

Measurements are necessary and essential to the life of each person. Inner peace, satisfaction and a sense of accomplishment, as well as personal stability all depend on the standard of measurement used. Some people say that conduct, beliefs and life-direction are all relative to any situation and cannot be measured against an external "yardstick." But they are wrong; tragically so!

People whose lives have been changed by Jesus Christ look to their Lord as the standard of life. They read the Bible with a searching interest, realizing that it tells of God's measurements for personal life. Such changed people are conscious that the Holy Spirit is guiding them into truth—the truth that life's ultimate meaning is anchored in an approachable God.

If the surveyor on the slopes of British Columbia's foothills finds that his calculations are incorrect he does not doubt the standard of measurement. A foot is still a foot—twelve inches! The angles of the transit are sure! He looks to *his own* calculations because he realizes that the possibility of error lies within himself, not with the standard he uses.

He knows that the standard of measurement is not wrong simply because he used it incorrectly.

Wise people who are really interested in the right answers about life still do not doubt God's standards of measurement: the Bible, the Holy Spirit's leadings, the revelation of prayer. Such people know that they, basically, are wrong; that they need the correction.

Jesus is the standard. Jesus is the God-man whose life we may share.

Forget about the rough terrain and the inhospitable circumstances. When the standards are secure, so are we.

my consciousness as I thought about the news item.

God sees the little sparrow fall,
It meets His tender view,
If God so loves the little things,
I know He loves me too.

Did the twenty-five-year-old mother who jumped to her death know that? Do the lonely people who are all around us know that He loves them?

Quite frankly, when was the last time that most of us dared to break out of the cocoon of our own private little religious world in order to meet the lonely and the despairing? When have we been honest enough with people for them to understand that our God-given wells of compassion are open to them?

I am very glad that Jesus spent most of His time, when He was on earth, with the sinners and the sick. And He has not changed. He is the same yesterday, today and forever.

That heartens me greatly, though it does not wipe away my sense of loss. The young mother and her five-year-old son are dead. Even though I care, it's too late—for them—but thank God, not for others.

—JEREMIAH

The Army gives help

A REQUEST was made by a school principal at an Indian reservation, Waasagamach School, for clothing for the children attending there. Arrangements were made for transportation of approximately a half ton of assorted garments, without charge. This letter was received from the principal:

"On behalf of the children and people in Waasagamach, I wish to thank you and your Salvation Army workers most sincerely for the load of clothes.

"Some helpers from another church packed them into boxes for us and we received them by air.

"The mothers wanted to buy them so we sold them in large, one-dollar bundles. The money will go into the school committee funds to buy more soup to give to the school children at lunch time."

BIBLE School



Scripture and Symbol

Write and send

NOT every Bible writer was aware of the significance of what he was doing. Paul, often writing in a hurry, probably did not dream that his letters would some day be bound up with the books of Moses, Isaiah and Daniel. But when John wrote Revelation it was different. He heard the command *What thou seest, write in a book, and send it unto the seven churches* (Rev. 1: 11). No other New Testament writer seems so aware that he is writing sacred Scripture.

Signified by symbols

Having heard and seen, John had to try to describe. The result is a book abounding in striking and colourful scenes. We read here about a throne and a scroll, horsemen, locusts, seals, trumpets and vials, two women and two cities, a dragon and a monster. Frequently there is fire: eyes of fire, lamps of fire, fire from heaven. Often there are loud sounds: thunders, trumpets, harps, hail, a multitude singing. Repeatedly there are cosmic disturbances: stars falling from heaven, a millstone hurled into the sea, an angel flies in mid-heaven.

This kind of language has a disconcerting effect on the reader, and this is the genius of John. "We begin to feel" say Preston and Handon in their *Torch Commentary* "the awe and wonder which . . . these events would inspire."

These images are symbols, and there are three hundred of them in Revelation. We are all familiar with symbols: a flag stands for the nation; a cartoon of Uncle Sam stands for the United States. Symbols can sometimes convey ideas which otherwise might not be describable at all. To speak in symbols is to *signify* (Rev. 1: 1, from the Greek word for sign or token). Henrietta Mears compares it to the sign language used by the deaf, in which each gesture is filled with meaning.

Ears to hear

There is nothing unique about John's use of symbols. If Hollywood can call its outstanding actors "stars" and be understood perfectly, is there any reason why Revelation should not call a messenger to a church a "star," though with a different implica-

tion, of course? Keeping in mind that the book aims not to obscure but to reveal, a number of points concerning its symbols may be made:

1. Some of them are explained in Revelation itself. Jesus is seen standing amid *seven golden candlesticks* (1: 12) and holding in His hand *seven stars* (1: 16). Immediately He explained what the candlesticks and the stars represented (1: 20).

2. Many of them have Old Testament associations which provide a clue to the meaning. When God gave the message to John, He spoke to a man whose mind was steeped in the Scriptures. That provided him with a frame of reference by which to understand what he saw, and language in which to describe it. For example, when John saw Jesus he thought of what he had read in Daniel about the Ancient of Days and the Son of Man, and reported that Jesus' hair was white as snow (1: 14), a symbolic way of saying that He was very old, in fact everlasting.

3. Symbols abounded in a style of literature popular in that day, known as apocalyptic (from Greek *apocalypse*, unveiling). "The first century readers were almost certainly well versed in the sort of symbolic language and

imagery in which the book is written . . . they would read the language of myth as fluently as any modern reader of the daily papers reads the conventional symbols of a political cartoon" (G. B. Caird).

4. Some symbols evoke an emotional response without explanation. Deep-rooted in the human mind, these images are found in mythologies and folk-lore the world over. When we meet them

less inspired because we can find parallels to them in Oriental, Babylonian or Persian writings.

5. An effort was required of the first readers if they were to understand, just as an effort is required of us. Is this not true of any divine communications? In Revelation, as in the Gospel of John, faith itself is a kind of insight. It is he that hath ears who may hear (2: 7, 11).

To the churches

It must be insisted, however, that John did not write to hide his message. The symbols have a meaning. Bible interpretation has suffered much for many centuries at the hands of men who suppose

Revelation (6)

we find them vaguely familiar without knowing why. C. S. Lewis has drawn attention to such "archetypal images" in the works of Milton. In *A Preface to Paradise Lost* he points out that when Milton speaks of Heaven, Hell, Paradise, the Winged Warrior, the Naked Bride and the Outer Void, he does not attempt to describe them, but touches on them and leaves the rest to the imagination of the reader. There are images and symbols like this in Revelation, and John's work is not the

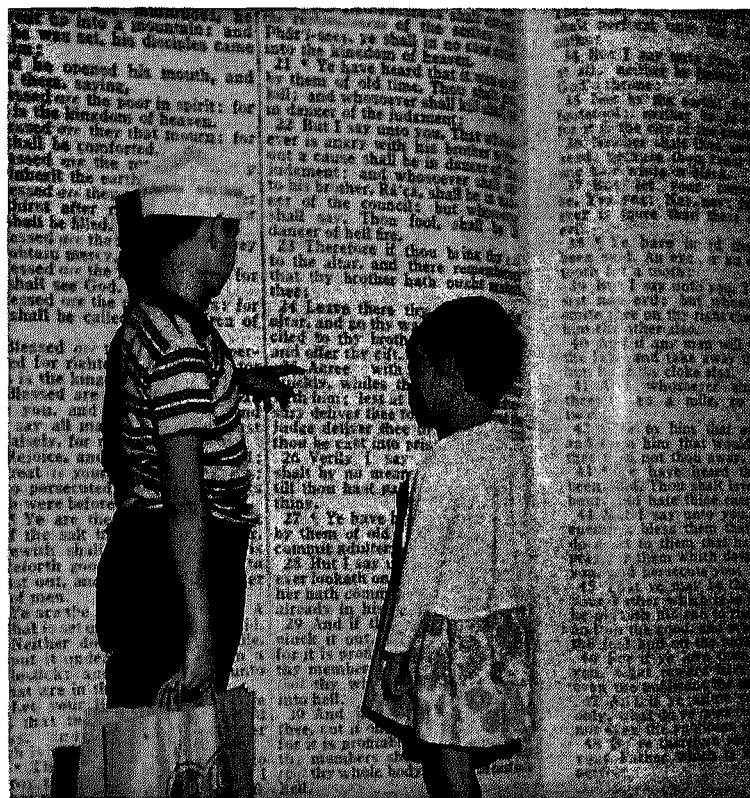
that the real meaning of the Bible is hidden. They have looked for at least four different meanings in each passage, each supposedly "deeper" than the one preceding it.

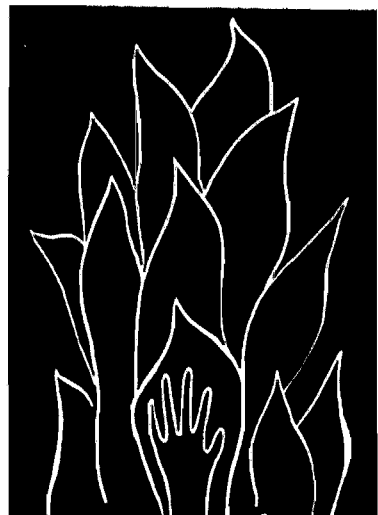
So, the mud with which Jesus anointed the eyes of the blind man is supposed to represent our sin; when Jesus sat in a ship and preached to the people on the shore, He was indicating the distance between His nature and our own. And so on.

Such ingenuity must make the common man despair of ever understanding God's message. It is mischievous to make obscure what God has made obvious. A century ago Dean Farrar exposed the lengths to which such "spiritualizing" may go, pointing out in *A History of Interpretation* that some passages of Scripture had been given a dozen mystical interpretations. He rightly condemned such a procedure as "arbitrary fancy."

Revelation must not be made to mean whatever you want it to mean. Nor must it be thought so obscure that none but the specially skilled or initiated can comprehend. It was written to the churches; let the people in the churches read for themselves.

MAJOR EDWARD
READ continues his
study of this New
Testament book.





His Power

ONE of the attributes that we associate with the Holy Spirit is power, the power He has in Himself (Romans 15: 19) and the power He gives us (Acts 1: 8). Let us first think of the second point, namely, the power the Holy Spirit gives us. When thinking of this power our minds travel to the great events immediately after Pentecost and we feel that here, indeed, was power, as, of course, there was.

But at the beginning of Acts 6 we read that men were needed in the Early Church to attend to domestic duties and so the twelve apostles chose seven men for these duties. One of these men, Stephen, is described as a *man full of faith and of the Holy Spirit* (Acts 6: 5 NEB). Indeed, to have this latter gift was considered necessary for this domestic work (Acts 6: 3 NEB), for life is not all drama, it is made up of years and days filled with commonplace problems and temptations.

In Moffatt's translation of Acts 2: 4 we read that *the Spirit enabled them to express themselves*. As He enabled the Early Church, so He enables us, and this brings the Holy Spirit into our everyday life. This enabling power is such that the man at the workbench, or the girl at her typewriter, can cope with the day-to-

day demands of life, with all its problems, frustrations and sorrows, each with a "straight back" and the light of courage in their eyes.

Then should there be a turn of events that sends the man to a bed for the rest of his life, or the girl into the deepest sorrow or stress, they would still be enabled to cope. In other words, whatever the circumstances, whether the need is small or great we are, by the Holy Spirit, enabled to come through triumphantly.

The Holy Spirit enables us to be absolutely positive about facts that we will never fully understand, or, as the NEB puts it, *to know it, though it is beyond knowledge* (Ephesians 3: 19). Through His power, we know that the man Jesus Christ, who died an ugly death on a Cross, is our Saviour and that that Cross has an important bearing on each of our lives. We cannot really understand how or why, but His power enables us to be assured that we are saved from sin because of Jesus' death on that Cross.

Power to re-create

We try to find an understanding of judgment and eternal life and cannot begin to grasp it despite all our efforts. But the Holy Spirit enables us to know that one day we shall see God face to face and that, if we are faithful, we will live with Him. In the second chapter of 1 Corinthians you will find that Paul develops this idea much better than I can! *Let us now look at the power the Holy Spirit has in Himself.*

As He was in the creation of the world, creating and forming it, so He now has the power to re-create. For instance, He may work in the creation of a new

thing of beauty; the Holy Spirit may work through a new painting of talent, a new rendition of Beethoven or Handel, a new line of great poetry—in fact in many an artistic work.

How often do we hear talented people insist that their talent is a gift? They are right, for their talent is a gift through which the Holy Spirit may choose to work. I do not offer any Scripture reference on which to base this statement (though note such allusions as of Bezaleel, told in Exodus 31: 1-11), and all its implications need to be thought through carefully. Here is a suggested point at which to seek help in books.

Jesus said of the Holy Spirit *When He comes, He will convince the world of the meaning of sin . . . He will expose their sin* (John 16: 8, 9, Phillips). It is the Holy Spirit who exposes to the sinner the enormity of his

actions and convinces him of wrong. He also has the power to make the sinner uncomfortably aware that he is answerable before God for his actions and this brings us to another aspect of power.

The Holy Spirit has the power of regeneration (Titus 3: 5) and by this power we can be *born again* (John 3: 3). He can take our small, petty lives and re-create us into spiritual giants with hearts filled with love for God and mankind. Our formerly narrow outlook is widened to embrace all aspects of life. So we are enabled to make a balanced assessment of the things of life because the Holy Spirit now convinces us that our sins are forgiven and that we are *released from the service of sin* (Romans 6: 18, Phillips).

Next week we will consider His work of making us holy.

FINDING GOD

A short series for the young in the faith by
Major DAVID BARKER

3 — OUR BELIEF

IT is often when we reach the "rock-bottom" experiences of life and are overwhelmed by feelings of hopelessness that our thoughts begin to turn toward God. Like a glimmer of light breaking the blackness of a long tunnel, the awareness dawns that if any way out is to be found it can be only in Him.

However, these yearnings may at first seem to be little more than "vague spiritual desires." We share in the feelings of the citizens of Athens when they erected an altar "to the unknown God." Indeed, because so much concerning Him seems to be beyond human understanding we tend to become discouraged and confused and feel He is not only *unknown* but also *unknowable*.

How, then, can these "vague spiritual desires" develop into a clear awareness that we have found God and experienced His daily impact upon our life? When a drowning man sees a hope-bringing rock rising out of the stormy seas he does not have to understand fully its geological structure before he can be saved. *He simply needs to know that he can cling to that rock.* Like-

wise, we determine what it is vital for us to believe concerning Him and concentrate our mind on this.

There are two truths in which all other aspects of Christian doctrine find their root. Firstly: *we must believe that it is possible for us to enjoy a personal and working relationship with God*; and, secondly: *that this relationship is made possible through the Lord Jesus Christ*. Our faith must be founded on these two vital facts.

A Prayer for the Presence

I want the gift of power within,
Of love, and of a healthful mind;
Of power to conquer inbred sin,
Of love to Thee and all mankind,
Of health that pain and death defies,
Most vigorous when the body dies.

O that the Comforter would come!
Nor visit as a transient guest,
But fix in me His constant home

And take possession of my breast,
And fix in me His loved abode,
The temple of indwelling God.

Where is the sure, the certain seal
That ascertains the Kingdom mine?
The powerful stamp I long to feel,
The signature of love divine;
O shed it in my heart abroad,
Fullness of love, of heaven, of God!
—Charles Wesley

WEEKLY PRAYER SUBJECT

Politicians, administrators and others tempted to lose touch with individual need and to lose sight of the persons for whom they work.

PRAYER: Father of Jesus Christ, who walked among ordinary people, loving all, be Thou within all rulers that the men and women whose lives they influence may be given the respect and understanding that is their due.

seen and heard

Comments by the
CHIEF SECRETARY

LONDON

A SIGNIFICANT name to anyone from Britain with its own nostalgic memories is London. Significantly, in Canada and England, London is the birth-place of the Salvation Army work in these two countries: In England, on Mile End Waste in the East End of London, now indicated by a plaque and a bust of the Founder; in Canada a plaque that has stood as silent witness to our beginnings, now to be housed in the newly erected Royal Bank Building situated close to the site of the first open-air witness in the city of London, Ontario.

"Near this spot the first meeting in Canada of The Salvation Army was conducted in May, 1882. 'What hath God wrought?' The newly cleaned inscription stood out clearly against the stone background of the plaque that spoke, by its sturdy ruggedness, of the courage and determination of early pioneers who gave such a quality to our beginnings.

The bank directors had readily agreed to allow the plaque to be housed in the new premises and in the presence of Premier John Roberts, who had earlier conducted the opening ceremony of the bank building, and many other friends in high office, the Territorial Commander officiated at the brief but significant ceremony that emphasized the perpetuation of the spirit that gave us birth. Sister Mrs. Potter, seventy years a Salvationist, read clearly from Psalm 24 "Who shall ascend into the hill of the Lord? . . . he that hath clean hands, and a pure heart . . . Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle."

As Mrs. Potter read many of us thought of that intriguing combination of heart purity and courageous determination that was characteristic of people in the early days, whose lives spoke the sincerity of their motives and whose spirit spoke the urgency and fiery evangelism of their activity. The plaque remains as a reminder of our beginnings, and the sincerity with which we perpetuate the spirit of the pioneers will determine the effectiveness of our witness in the coming days. Not only do we say "what hath God wrought," but also "what can" and "what will" God do with those who give the same self-sacrificing service, reveal the same passion for souls, remain uncomplicated in faith and outlook and ever keep hearts open to the direction of the Holy Spirit to the fulfilment of God's purpose "In the present age."

Geoffrey Delzue

Change of hearts at Change Islands



ABOVE: View of the central area of Change Islands, N.D.B., showing the main channel which runs between the north and south islands. LEFT: (l. to r.) Cadets Harry Lacey, Lester Bussey, Cyril James and Harvey Canning conducted anniversary meetings.

SPECIAL meetings have been held at Change Islands (Envoys Clarence Bradbury), a small outpost of Newfoundland, where about 650 people, 160 of whom are Salvationists, live close to the harbour. The major industry is fishing.

Some time ago two weeks of special meetings were held dur-

ing which time there were eleven conversions. One man in his fifties claimed Christ in his home but came to the Army hall to tell of his conversion. People who had not attended meetings for years came and some of them found the Lord. On one occasion the prayer meeting lasted until 12:30 a.m. Many of the seekers



The July 12th issue of "The War Cry" carried a news report of the opening of a sheltered workshop for patients suffering from mental disabilities. These photographs show some of the people who took part in the Lisgar Street Centre's opening. ABOVE: Lieut.-Colonel Stanley Preece, the officer who initiated this work (front row, left) stands with Mrs. Commissioner Clarence Wiseman and the Centre's Administrator, Captain Betty Stockley. LEFT: Minister of Health for the Ontario Government, the Hon. M. B. Dymond, M.D., talks with one of the patients who is participating in a rehabilitative activity.

PROMOTED TO GLORY

Faithful soldier

A SOLDIER of the Nanaimo Corps, B.C., Arthur Wheatcroft was promoted to Glory recently.

Brother Wheatcroft had been a soldier of the corps for eighteen years. During that time he had been the Colour Sergeant and could always be counted on to be in his place for regular and special engagements. Due to ill health in the past few years, Brother Wheatcroft had been unable to attend meetings regularly and consequently gave up his duties as Colour Sergeant.

Major William Carey conducted the funeral and memorial services. Brother Wheatcroft is survived by his wife, who is League of Mercy Secretary for Nanaimo, and two daughters.

had been backsliders for several years.

Later, four cadets from the St. John's Training College led the fifty-third corps anniversary meetings. A very full schedule of events included visitation, open-air meetings, a youth rally and evangelistic meetings.

After the weekend the cadets crossed the six miles of water separating the island from the mainland, met a college van and travelled the three hundred miles back to St. John's.

A ready smile

A FAITHFUL Salvationist of Windsor Citadel Mrs. Charles (Evelyn) Wade recently was promoted to Glory. Mrs. Wade attended meetings regularly, and possessed a ready smile and kind words.

A number of years ago she had served as a songster and for a time, was the Home League Secretary. Her husband, Charles, predeceased her several years ago, after a long period of service in the corps band. Mrs. Wade's son, Kenneth, is a Detroit Citadel Bandsman.

The funeral and memorial services were conducted by Major Robert Marks, Songster Sergeant Mrs. Donald Ballantine soloed. —F.W.H.

Glowing testimony

AFTER seventy-two years as a soldier of the Musgravetown Corps, Nfld., Samuel Keats, the oldest soldier of the corps, was promoted to Glory.

Through the years, he gave a glowing testimony to the power of God in his life. He was faithful in his duty and loved God and the Army.

Captain Joseph Goulding conducted the funeral and memorial services. Young People's Sergeant-Major Mrs. Greening paid tribute to Brother Keats's life and the Rev. N. Newbury assisted in the service. —J.B.G.

Nfld. Congress and Commissioning

The Chief Secretary conducts his first meetings in Newfoundland.

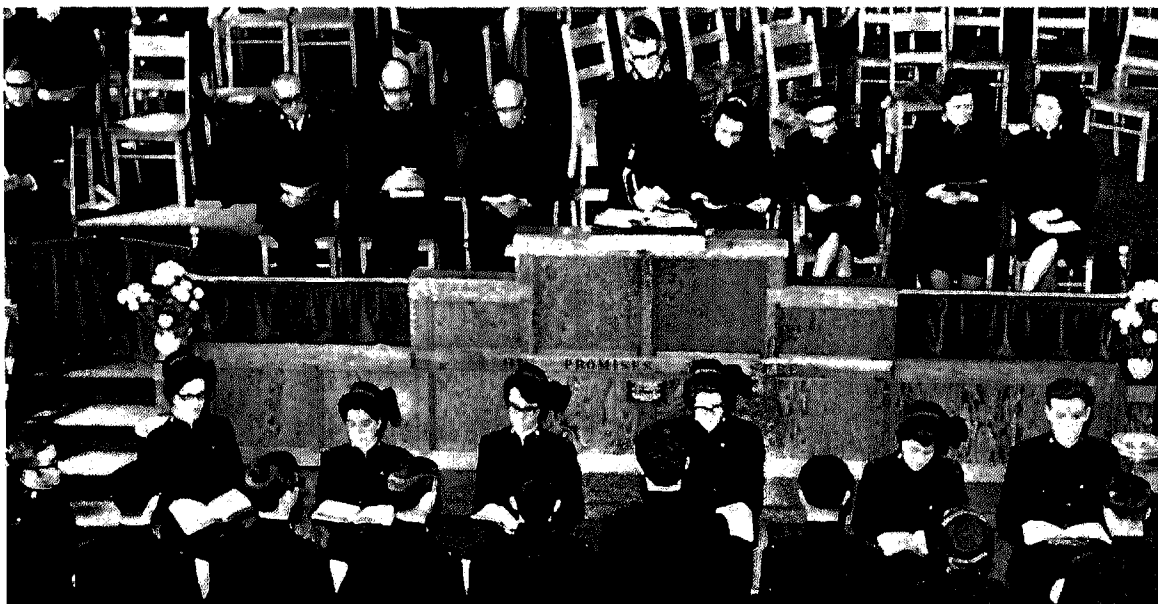
THE annual Newfoundland congress, held in St. John's, encompassed varied public meetings and the commissioning of the Evangelists Session of cadets. Congress leaders were the Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel, who were supported by the Provincial Commander (Lieut.-Colonel Arthur Pitcher) and members of the provincial headquarters staff.

During the welcome meeting greetings were brought by Premier Joseph R. Smallwood, Mayor W. Adams of St. John's, and members of the government and clergy.

A highlight of the Congress was the commissioning of the sixteen cadets of the Evangelists Session. Over 1,700 people gathered in the new gymnasium for this annual event. The St. John's Citadel Band provided lilting music as the cadets marched, in step, to the platform, preceded by the members of the Undaunted Session. Officers of the training college staff participated in the meeting and the Training Principal (Major Edward Read) presented the cadets to the Chief Secretary with the words "the Evangelists are evangelists."

Cadet Frederick Ash represented his session in a valedictory address, quoting from *Ulysses* the determination "to strive, to seek, to find and not to yield." Silver stars were presented by Mrs. Colonel Dalziel to Mrs. Benjamin Knee and Mrs. Boyde, mothers

Cadet and Mrs. Winston Dodge receive their commission and their appointment to Chance Cove, Nfld., from the Chief Secretary. BELOW: The Chief Secretary speaks during the dedication service of the Evangelists. On the platform are (l. to r.): Brigadier Abram Pritchett, Major Edward Read, Lieut.-Colonel Arthur Pitcher, Colonel Geoffrey Dalziel, Mrs. Dalziel, Mrs. Pitcher, Mrs. Read and Mrs. Pritchett.



of cadets, and the Education Officer (Captain Cecil Cooper) presented scholarships to cadets of

both sessions for scholastic achievement.

The Undaunted Session received their summer appointments.

Sunday Congress meetings were

structured around the commissioning as musical contributions by groups from various corps and messages by the Chief Secretary combined to give memorable impact to the day.

Monday morning a public meeting for the dedication of the new officers was held in St. John's Citadel hall, adjacent to the training college. The newly commissioned Lieutenants, with open Bibles, took their places on the platform. Training college officers participated in the meeting and, during the call to dedication, thirty-five persons knelt at the Mercy Seat.

Mrs. Colonel Dalziel spoke at a women's rally and during this gathering the Gambo Corps was presented with the provincial home league shield.

The final meeting of the Congress weekend was a public gathering on the Monday evening. This salvation meeting ended on a note of dedication as many people made decisions at the Mercy Seat.

British Columbia farewell



Lieut.-Colonel Wilfred Ratcliffe speaks during farewell meeting. Other participants were the Divisional Secretary (Major Calvin Ivany), Mrs. Ivany and the Divisional Youth Secretary (Major Wm. Kerr).

MANY people gathered at the Mount Pleasant (Vancouver) Salvation Army hall for the farewell meeting of Lieut.-Colonel and Mrs. Wilfred Ratcliffe, divisional leaders for the British Columbia South Division for the past three years. The Divisional Secretary (Major Calvin Ivany) conducted the meeting which included tributes by Home League Secretary Mrs. E. Thorpe of New Westminster, Divisional Bandmaster C. Gillingham and Bands-

man David Michel, the 1968 music camp honour student from Grandview. Musical contributions were made by Vancouver Temple Band and the Mount Pleasant Songster Brigade. Mrs. Major Calvin Ivany soloed.

Lieut.-Colonel Ratcliffe gave a Bible message and the meeting concluded with an act of dedication under the Army flag, with prayer by the Divisional Youth Secretary (Major William Kerr).

Jackson's camp opened

REPRESENTATIVE of Salvation Army camps in every province, Jackson's Point Camp was opened officially on Dominion Day for another summer of holiday activities. The Chief Secretary (Colonel Geoffrey Dalziel), presided and spoke of the camp's origin and the many years during which it has served Salvationists, friends of the Army and thousands of Toronto children.

Camp number one provides picturesque surroundings for officers on furlough and also for underprivileged children from Toronto's inner city areas. Camp number two is the site of summer-long youth camps; scouts, guides, music students as well as fellowship groups and trailer-campers.

—H.P.W.

Men's club first project

THE first project of the recently formed men's service club of the Buchans Corps, Nfld. (Captain and Mrs. Kevin Rideout) was the donation of a Canadian flag and a cub flag to the Salvation Army Third Buchans Cub Pack. Club president is Melvin Rideout.

Mrs. Lieut.-Commissioner Robert Harewood, wife of a former Chief Secretary for Canada and mother of Mrs. Captain Stanley Walter, was promoted to Glory from her home in Australia on June 29th, 1969.



TOP: Senior soldiers were sworn-in at the Mount Hamilton Corps recently by the Commanding Officer (Captain Ray Nelson), who is seen at the extreme left. Mrs. Nelson is at the right of the group. ABOVE: Brigadier and Mrs. Wm. Shaver signed the "Golden Book" at Regina's city hall before leaving that city for an appointment in Calgary. Seen with Brigadier and Mrs. Shaver is Mayor Henry Baker (left), who is also a member of the Provincial Legislature.

Saskatchewan H.L. school

"BACK to school" was the theme for the Saskatchewan Divisional Home League Camp which was held at Beaver Creek, Saskatchewan. Guest speaker was Mrs. Major Calvin Ivany of British Columbia Divisional Headquarters. Mrs. Ivany also presented messages in song. Camp theme was *Near to the heart of God*.

The Divisional Commander (Brigadier Leslie Titcombe) and Mrs. Titcombe, along with Mrs. Captain John Wilder, welcomed the delegates. Mrs. Titcombe introduced the three "R's," religion, responsibility and relaxation. Camp was indeed a time of learning. Arts, crafts, demonstrations and films were presented by various home leagues present, plus a Consumer Counsellor, Mrs. Diane Christmas from the Federated Co-operative, who gave a timely and informative demonstration on consumer buying.

Two dramatic presentations were given by Saskatoon and Weyburn delegates. A "back to school" fun night, by the Prince Albert League, and a most enjoy-

able lawn party arranged by Mrs. Brigadier Vernon Marsland added to the variety and interest, as did Bible Craft on "Mothers-in-law" (from the book of Ruth), presented by Mrs. R. Worrall. Work contests, discussion, money-raising ideas, exhibition and an open-house with a missionary emphasis were all beneficial.

Morning and evening vespers were the highlight of the camp and many delegates were touched by God the Holy Spirit. —C.H.

TOP: When the D.Y.S. for Mid-Ontario (Captain Barbara Williams) visited the Fenelon Falls Corps several young people were sworn-in as senior soldiers. Photo shows (l. to r.): Captain Williams, Reginald Bellwood, Maureen Diamond, Larry Scarbeau, Mrs. Gwen Rieborough, Captain Harry Moore, Major May Ellery and Melville Graham. RIGHT: President of the Men's Service Club of the Grand Bank Corps, Nfld., Onslow Hillier, presents keys of a funeral hearse to the corps officer, Captain Edward Percy. The hearse will serve all denominations in Grand Banks, as well as the Burin Peninsula.

Anniversary at the Soo



Participants during the Sunday afternoon civic gathering at the Sault Ste. Marie (Spring Street) Corps anniversary were (l. to r.): The Commanding Officer (Brigadier George Crewe), the Rev. Peter Reid, Mayor John Rhodes, Colonel Alfred Dixon, Mrs. O. Gard and Mrs. Brigadier Crewe.

THE seventy-fifth anniversary weekend of the Sault Ste. Marie (Spring Street) Corps, (Brigadier and Mrs. George

Crewe) was conducted by Colonel Alfred Dixon (R). The King's Trio from Guelph were the guest musicians.

Soldiers farewell at North Toronto

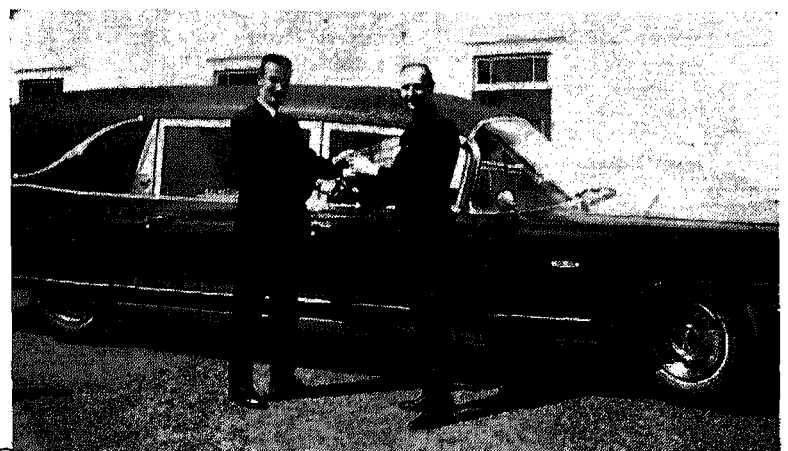
WHEN the Chief Secretary (Colonel Geoffrey Dalziel) led the retirement meeting of Lieut.-Colonel and Mrs. Willison Pedlar at North Toronto (Captain and Mrs. Earl McInnes), farewell was also said to officer-soldiers of the corps who were leaving for various appointments. They were Major and Mrs. Samuel Moore, Captain and Mrs. Gary Venables and Captain Edith Fisher. After the meeting, an informal gathering was held in the young people's hall.

Bandsman A. McEwen expressed the gratitude of the corps for the service given by those leaving. Youth Band Leader Herb Dowding spoke of his regret at losing "a fine bandboy," Derek Moore, who was presented with a parting gift. Captain Tillsley also paid tribute to the officers.

—H.P.W.

On Saturday evening the anniversary corps supper was held and messages from officers and soldiers previously associated with the corps, as far away as South Africa, were read. A festival of music, chaired by Colonel Dixon, included music by the Steelton Corps Band (Bandmaster William Towers) and the King's Trio.

Sunday afternoon a civic rally was presided over by the Mayor of Sault Ste. Marie, John Rhodes, who paid tribute to the work of The Salvation Army. On behalf of the city ministerial association, the president, the Rev. P. Reid, brought words of greeting and good will. The Spring Street Band and Songsters and the King's Trio provided music. Colonel Dixon gave a brief address and courtesies were given by Mrs. O. Gard, residential chairman of the Red Shield Appeal, who spoke in the absence of the general chairman.



Territorial Commander leads corps anniversary

Commissioner and Mrs. Wiseman return to London South Corps to conduct seventy-fifth anniversary.

SPECIAL guests at the 62nd anniversary weekend meetings recently held at the London South Corps (Captain and Mrs. Leo Porter), were Commissioner and Mrs. Clarence Wiseman.

To commence the weekend's activities on the Saturday afternoon, a cub, scout, brownie and guide congregation enthusiastically welcomed the Commissioner and his wife. The Commissioner spoke of his visit to the graveside of Lord Baden-Powell and related some of the early beginnings of scouting.

Following this meeting, a fellowship supper was provided by the women of Knox United Church. Captain Porter read excerpts from the corps history book, which were entered when Commissioner and Mrs. Wiseman were stationed at the London South Corps. The Divisional Commander for Western Ontario (Lieut.-Colonel Douglas Sharp)

welcomed the Commissioner and his wife to the corps. In response, the Commissioner told of the service which he and his wife had rendered in the London South Corps and related interesting experiences.

The Saturday evening meeting was well attended by youth. Mrs. Wiseman spoke with challenging words to the young people. The singing company and eight children from the London Children's Village provided music. The Commissioner then related many true-to-life stories of how young people in other lands had found Christ.

The Sunday morning congregation was led in prayer by Ruby Champ following which Mrs. L. Boucher gave her testimony, telling how she and her husband found Christ real in their lives. The singing company sang "Trust in the Lord." Mrs. Commissioner Wiseman brought the message



ABOVE: Participants for the weekend meetings were (l. to r.): the Commanding officer (Captain Leo Porter) and Mrs. Porter, Commissioner Wiseman, Mrs. Wiseman, the Divisional Commander (Lieut.-Colonel Douglas Sharp) and Mrs. Sharp. RIGHT: Scoutmaster Jim Robinson received from the Commissioner, a new scout flag for the newly formed scout troop at the corps.



and described many of her missionary experiences while in Africa.

A "Praise and Renewal of Acquaintance" meeting began with "How Great Thou Art." Both the Commissioner and Mrs. Wiseman spoke.

During the salvation meeting Corps Cadet Counsellor Mrs. Irene Campbell witnessed to God's power in her life. The song "His Name is Wonderful" was presented by the Chatham Male Chorus. Following the Commissioner's message, many people knelt at the Mercy Seat.

three hundred and fifty people crowded in and around the decorated auditorium.

Contributing to the programme were the Brantford Singing Company, in oriental dress, presenting items in the Japanese language; the elocution of Debra and Charlene Hughes; a Judo display; a taped message from Brigadier and Mrs. Oystryk (Canadian officers serving in Japan) and the ingathering of the project money. The amount raised by the leagues of the division was \$2,518.00. A gift of portable sound equipment was also presented to the camp from the home league.

Major Dorothy Page, missionary officer from the School for the Blind, Kalimpong, West Bengal, India, was special guest. The Major brought a message of appeal by means of slides and commentary. Mrs. Major Donald McMillan gave craft instruction and a display of ideas.

Demonstrations, musical items, an evening of fun and fellowship were all part of the schedule. Arrangements were under the direction of the Director of Divisional Women's Organizations (Mrs. Lieut.-Colonel Stanley Gennery). Also participating were Mrs. Captain Geoffrey A'Bear, Mrs. Major Fred Howlett, Mrs. Major Garfield Hickman, Captain and Mrs. Ralph Stanley and Mrs. M. Brown.

Varied programme at B.C. home league camp

ALL leagues of the British Columbia South Division were represented at the home league camp held at Camp Sunrise, with the exception of Powell River, Rossland and Trail. Members from British Columbia North Division were also present.

Demonstrations on the art of making crepe paper flowers, summer hats and plastic floral arrangements were given throughout the camp period. The arrangements were auctioned off afterwards. Mrs. Major Walter Ernst gave oversight to the craft classes in which delegates made a set of place mats and, under Mrs. Captain Donald Kerr's guidance, candle holders.

A play, fun and games, films and similar activities provided evening entertainment. Special guest for the camp was the Territorial Home League Secretary (Brigadier Doris Fisher) who brought the devotional messages. Mrs. Brigadier Allan McInnes conducted the daily Bible study.

Mrs. R. Knight visited the camp to present pictures of the work carried on by her husband and herself when they were in the Philippines last year. Several items from that area were on display. During the missionary evening each delegate wrote a letter to a missionary or Outer Circle member, enclosing a fancy handkerchief. The missionary offering of just over one hundred dollars will pay the postage on the cards and also sponsor the education for a girl in Nigeria.

Arrangements for the camp were under the leadership of the Director of Women's Organizations for British Columbia South (Mrs. Lieut.-Colonel Wilfred Ratcliffe).



Three senior soldiers were sworn-in recently at Prince Albert, Sask., by the Commanding Officer (Major Glen McEwan). In the photo are (l. to r.): Mrs. Major McEwan, Mrs. Josh Robinson, John McEwan, Cynthia Merrett and Major McEwan. Former Colour Sergeant Emile Lucier is holding the flag.

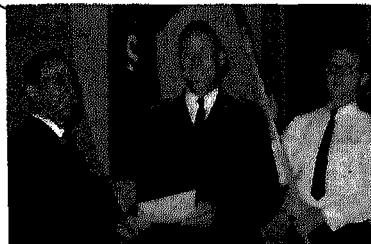
International theme for Ontario camp

WITH an enrolment of eighty-seven delegates, the Southern Ontario Division held a three-day home league camp with the theme "Encircling the year around the world." Special

speaker for the occasion was Mrs. Lieut.-Colonel H. G. Roberts who related the seasons of the year, to the spiritual life.

To emphasize the international aspect of the camp, delegates wore various national costumes and the table-centres depicted countries around the world. The territorial Japanese home league project became the focal point of the open house when a smorgasbord meal was served. More than

Dunnville's new local officers



Local officers' commissions were recently presented at the Dunnville Corps by the Commanding Officer (Captain Geoffrey A'Bear). ABOVE: Russell Miller is commissioned as Assistant Corps Cadet Counsellor. LEFT: Ken Hicks receives his commission as Bandmaster.



The Army's Attempt at Colonization

ONE of the most urgent goals of William Booth's Darkest England Scheme (launched in 1891) was what he called the "land colonies." His heart had gone out to the denizens of the fetid slums of England, and he was convinced that if these people were transferred to the wide-open spaces, they would work out their own salvation. "Give a man a spade and a patch of earth," he would say, "and he will be happy carving out a place for himself and his family."

With this end in view he instituted the City Colony, the Farm Colony and the Overseas Colony. In the first a destitute man would be sent to a city shelter, his desire and ability to work tested, then drafted to the Farm Colony and, finally to an acreage of land in some place across the seas.

A farm was bought under the shadow of a crumbling old castle at Hadleigh, in Essex, and another at Boxted, in the same county. Hadleigh exists to this day, although no longer functioning as a social institution.

Land was acquired in South Africa, Australia, India, Holland and the United States. Immigrants from England — or destitute families from the countries where the farms lay — were settled on the land; homes were built for them, tools provided and it was hoped they would carve out for themselves a paradise in the wilderness.

Not a success

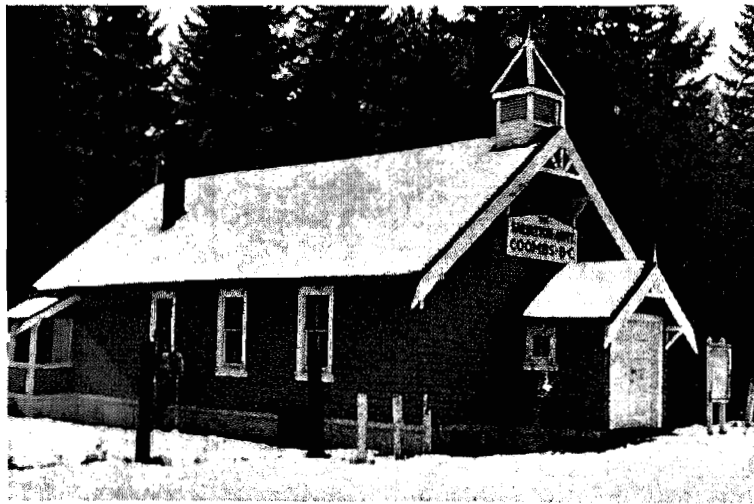
In time, it was expected they would repay the Army for the expense incurred. But innumerable problems cropped up and, although some of the colonies succeeded (and the land today is worth many times what it was then), William Booth had reluctantly to admit that the colony side of his social work was not an unqualified success.

Sir Rider Haggard, a one-time magistrate in South Africa and writer of fascinating books on the Africans (notably *King Solomon's Mines*), was asked by the British Secretary of State for the Colonies to write a "blue book" report on these colonies, which had been in existence for some fifteen years, to see if it would be feasible to launch similar work in England. Its title was *The Poor and the*

A piece of Canadian S.A. history retold by LIEUT.-COLONEL HERBERT WOOD

Land, and Mr. Haggard was able to speak of at least two ventures which had made prosperous farmers out of those settled upon them. They were two American colonies — one at Fort Rommie, 150 miles south of San Francisco, and the other, Fort Amity, between Colorado and Kansas. In the first, twenty families were settled on 520 acres of land that had been bought for \$100 per acre! It was sold to the families at the

early part of the century, was called in by the Chief of the Staff, Bramwell Booth, on his visits to England, and sounded out regarding the establishment of colonies in Canada. At first a tract of land in Ontario was considered, but this was—for some reason—abandoned, and one on Vancouver Island selected. A man named Ensign Crego was chosen — no doubt because of his knowledge of farming — to launch the



The hall at Coombs, now an outpost of Port Alberni Corps, in a winter setting

same price — on the deferred payment plan, added to the cost of implements and buildings, to be paid back over a period of twenty years. After seven years, it was found that the average amount of capital standing to the credit of each colonist — above the amount owing to the Army — was \$2,000.

In Fort Amity 275 persons were settled on 1,760 acres of land (worth then \$25 per acre) and, after the same period of time, the settlers were worth \$1,000 each. It would seem that the Army withdrew its ownership after the settlers were established, leaving numbers of prosperous people, whose descendants no doubt still own the land. They probably feel the venture was a success!

IT was not until twenty years after the launching of the Darkest England Scheme that Canada came into the picture. Commissioner T. B. Coombs, the Territorial Commander in the

scheme on the island. In 1910 he left Fort William, he and his family living in a box car at a small place near the site of the colony named Wellington. (Nanaimo is the nearest city, a place sixty-nine miles north of Victoria, the capital of British Columbia, while the twin towns of Alberni and Port Alberni are the nearest settlements.)

The original families chosen to become the first settlers of "Coombs Colony" were named Foster, Parker, Springer, Stowe, Gregory Pilbeam, Copeland, Burgoyne, Topliffe, Armstrong and Mawhinney — all from England. The land for the colony was laid out in five plots along the Alberni Highway. The logging and clearing of the land was done by one Walter Ford, who also built for himself and his family a large log cabin, which became the general store for the community. It still stands.

A school was built in 1910 and, in 1912, a new one was erected beside French Creek. The railway

reached Alberni from Nanaimo in 1912, the tracks running near Coombs, a small station being built for the colonists. An Army hall was put up by volunteer labour and the colonists (with any others in the neighbourhood) attended meetings led by the Ensign.

While on a copy-gathering tour in 1955, I accompanied Brigadier Cliff Milley to corps on the island, and noted the name "Coombs" on the little railway station as we drove along the highway to Alberni. *The War Cry* of that year records the incident.

Looking back

"How would you like to meet the only survivors of the Army's colonizing scheme?" asked the Brigadier. Naturally, I agreed. We drove to a humble, frame bungalow. An elderly woman answered our knock at the door. The Brigadier apologized for the intrusion, especially as the couple were having tea. We were invited inside, met Mr. Topliffe, and my guide explained that I wanted information about the colony. A faraway look came into the faces of our hosts, as they cast their memory back across four decades — to the time when they were young, eager immigrants and Canada was the land of promise.

"We hail from old London" said the man "and we heard of this colony idea in Canada. It appealed to us, I can tell you! Twenty acres for each settler it was, with a house on each plot. We had to pay \$100 down, and the rest — \$2,000 — when we could afford it. I'm afraid not many of the settlers managed it" he said with a smile.

Mrs. Topliffe took up the tale. "The spot was rather swampy for growing vegetables, but we made a start as did all the others, and managed to grow a few things. But it was hard to make a living as a market gardener. Nanaimo was the nearest town then, and it was hard to sell the stuff we grew. When the first world war broke out — four years later — many of the men enlisted, my husband was one of them. Although after the war some came back and resumed their farming,

(Continued on page 14)

Youth in action

As members of the Salvationist Youth Service Corps, twelve young Canadians are giving assistance in various Army centres overseas during the summer. Here some of them report on their activities.

● **HONG KONG** (Joan Gillingham—Wychwood) — This has been quite a busy and interesting week. I have been working in Command Headquarters, doing a little secretarial work. This has given me an excellent opportunity of meeting the young people and officers of the command on a formal and informal basis, as I have been both working and eating with them.

I have been invited to play in the staff band here and am quite enjoying the opportunity. This week I have taken part in several meetings—providing music, testifying or praying in each meeting—sometimes doing them all in one meeting! The young people have an active programme of Army service and I have been invited to join them in their weekly prayer and fellowship meetings.

Over the weekend I took part in a youth camp with about fifty young people from the Army schools. Most of them come from non-Christian homes and it was quite a thrill to see seventeen of them decide for Christ. I was able to teach some games, songs, and managed to teach about ten children to swim. The children are very keen to learn, easily disciplined and very friendly.

Tomorrow I expect to move to the Home for Mentally Retarded Children at Cheung Chau where the Army looks after twenty children. Major Bilton, an American officer, is in charge but has not been well lately, so she can use a little help. At present my Can-

tonese vocabulary is limited to about fifteen words but I expect that working with the children will increase it somewhat.

● **HONG KONG** (Lorna Rogers — Montreal Citadel)—Hong Kong is a unique place. There are very wealthy people and very poor. There is a middle class, however, but the standard of living is well below that of Canada.

My first day here was a holiday to celebrate the Dragon Boat Festival. All the stores were closed and the streets were just teeming with people. I have seen evidence of the problems of over-population. At the dragon boat races there were hundreds of people lined up just to hear the sounds of firecrackers—they were unable to see the colourful spectacle.



Each week five hundred babies are brought to the clinic at Misana, a district of Kinshasha, and milk and vitamin preparations are distributed as necessary. Here an Army officer is pictured with one of her small patients.

no toilets. The filth and stench is indescribable. The Walled City is owned by mainland China so the British Government can do nothing about this wretched situation. There are many drug addicts and it is very dangerous to venture into the Walled City if not in Army uniform.

I am enjoying Hong Kong so

Indian Corps (where the language spoken is Tamil).

● **SINGAPORE** (David French—Peterborough) — Saturday morning Ernie and I took a group of boys from the home on an outing at Tiger Balm gardens and in the afternoon visited the girls' and children's homes. Monday morning we left with Lieut.-Colonel Engel by car and visited the Army centres in Batang Melaka, Malacca and Kuala Lumpur (all in Malaysia). We left Ernie in Kuala Lumpur and the Colonel and I returned to Singapore on Thursday. Tomorrow I fly to Kuching.

The state religion of Malaysia is Moslem. Therefore, everyone is born a Moslem and state laws make it difficult for Christianity to exist. However, the state wants the Army's social work and has, in some cases, provided funds and facilities for the Army to operate homes and clinics.

I have heard several appreciative comments about the generous and dependable Self-Denial contributions from the Canadian Territory. Recently, Canadian money played a large part in the purchase of a new hall and quarters in Malacca, Malaysia. Previous facilities had been deplorable and the officers had to live in the hall, without privacy.

much. What an experience is mine and for this I thank God!

● **SINGAPORE** (Ernie Eason—Etobicoke)—Many of the customs here are quite different and you must be careful to whom you speak. For example, it is against the law for a Christian to talk to a Malay person about religion. The Army here has a fantastic challenge.

Another barrier is, of course, the language. Unlike most countries, Singapore has more than one or two languages — it has over a dozen. This is a hindrance since everything said must be translated into several languages. The people of Singapore are most kind, however, and even though they may not understand you, they will help you in any way if they can.

I have been stationed at the boys' home and am now living at headquarters. On the island of Singapore there are three corps. This is not really bad considering the island is only about fifteen miles by thirty miles. It is very international here, with officers from Australia, Canada, U.S.A., Holland and England—nine in all. There is the Central Corps, the Chinese corps of Balesier (the meeting is conducted in English and Chinese) and an

Salvationist Youth Service Corps

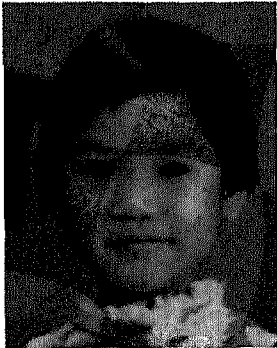
Sunday was a most interesting day. In the morning I was at the Central Corps where I was pianist, vocal soloist and gave my testimony. In the afternoon I participated in the Nurses' Fellowship meeting held at Lieut.-Colonel and Mrs. John Nelson's home.

It is very easy to get lost in the Walled City. The widest street is so narrow you can stand in the middle and touch houses on both sides at the same time. The people have no water and therefore

"Thank you, Sponsor"

HER father is dead and, although her mother lives in Djakarta, Jujuk Yap has never seen her since being placed in the Salvation Army Children's Home in Bandung, Indonesia. In fact her mother has never inquired about her.

This little Chinese girl is six years old. She does very well in kindergarten, being able to write and count. If there is a place in school, Jujuk will be able to start in Grade One in January. She has a happy smile and gets into mischief.



A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army, Home League Dept.
20 Albert St., Toronto 102, Ontario

Shining example

A TEAM of government officials had been discreetly inspecting the Salvation Army office buildings in Bandung, Indonesia. The staff were therefore pleasantly surprised to see a large announcement in the newspaper stating that the Military Headquarters and the Salvation Army Headquarters were the cleanest buildings in the city.

home page

Do you need help with your nerves?

DR. CLAIRE WEEKES, M.B., D.Sc., M.R.A.C.P., in this and subsequent articles deals with the subject of nervous illness. Dr. Weekes is a consulting physician to the Rachel Foster Hospital, Sydney, Australia.

TODAY, because of the way nervous illness is presented by radio, television and the theatre, many of us have come to think of it exclusively in terms of psychoanalysis and shock treatment. These make good programme material and are constantly highlighted, so that many people imagine that a psychiatrist's consulting room is visited mainly by people who need this kind of treatment.

But this is not so. Such people are a minority group, many of whom have personality problems.

The majority of the nervously ill have no particular personality problems. They are ordinary people rather than neurotics. They are suffering from nervous illness simply because their nerves have deceived them. We can know enough to be able to see through the deception.

We should all know, for instance, that (a) *sensitization*, (b) *bewilderment* and (c) *fear* can lead to nervous illness.

Sensitization is a state in which nerves are conditioned to react in an exaggerated way, bringing unusually intense feeling when under stress. They may react in this way with alarming swiftness, in a flash.

No mystery

There is no mystery about this. We have all felt sensitization in a mild way at the end of a hectic day at work or with the children, when our nerves feel on edge and little things upset us too much. Constant tension has alerted our nerves to react in this exaggerated way.

Imagine then how much more upsetting strong sensitization can be. A severely sensitized person may feel his heart beating quickly, thumping heavily or, as he says, "missing beats." He may feel his stomach continually churning, his hands damp and trembling; he may have frequent difficulty in expanding his chest sufficiently to take in a deep breath and he may feel a lump in his throat which, he thinks, interferes with swallowing.

Tension may give him headaches and he may occasionally have weak turns, as though his legs would buckle under him. What is perhaps most alarming of all, panic comes so swiftly that a simple shock, like stumbling in

the dark, may be enough to bring to a severely sensitized person a white-hot flash of panic. Indeed, he may have a constant inner feeling of near-panic.

This is stress, exaggerated by severe sensitization. You may think "What has this to do with me? I'm not like that and see no likelihood of becoming so!"

Severe sensitization can be suddenly and unexpectedly thrust upon any of us, at any time. It could follow sudden shock to our nerves, as after an exhausting surgical operation, a severe hemorrhage, an accident or a difficult confinement.

It is possible for a patient to go for an operation without, as the saying goes, "a nerve in his body" and after the operation, when he should be convalescing, to find himself in such a sensitized state that the slightest knock against the end of his bed can shoot through him like a knife, the smallest anxious thought can bring a flash of panic.

Understanding

Because this condition could come on any one of us at any time, it is essential that we understand and know how to cope with it.

It can come slowly, gradually developing from any prolonged stress—such as the strain of living with an alcoholic husband or wife, debilitating illness, too strenuous dieting, severe anaemia; indeed, anything which puts nerves under continuous strain.

Physical symptoms of stress are limited. They form a set pattern which doctors know well. This is because when under stress nerves release a chemical called adrenalin which acts always on the same organs, in the same way, producing the same effect—panic spasms and palpitations.

These symptoms of stress are unpleasant enough to a person who is not sensitized; to a sensitized person they seem almost unendurable, because the more

severe the sensitization, the more intense the symptoms.

You might well ask "Then what is the difference between sensitization and nervous illness?"

We say a person is nervously ill when he stays sensitized and when he lets this interfere with his normal way of living. "But" you ask "what keeps him sensitized for so long a time?"

This brings us face to face with the remaining two of the trio of culprits—bewilderment and fear.

Bewilderment works by keeping a sensitized person constantly under the strain of asking himself "Why am I like this? What is this strange thing that is happening to me? Why can't I be my old self?"

He looks at others in the street and thinks "Why can't I be like them?" If he can find no answer to his questions, he is attacked by fear of the state he is in.

So the stress of bewilderment and fear are added to the stress of sensitization, stress adding to stress continually, and so sensitization is kept alive and a sensitized person is caught in a cycle of adrenalin-fear.

The exaggerated symptoms of stress produce adrenalin; adrenalin produces the symptoms of stress that he fears. So the cycle continues. This is often called an *anxiety state*.

Unnecessary suffering

Most people who come to me for medical help have no subconscious causes for nervous illness. Indeed, many of them have no particular problem keeping them ill other than that of finding the way to recovery after having been tricked into nervous illness by the three causes we have discussed.

Much time is lost and unnecessary suffering arises by a search for deep-seated causes for nervous illness when none exist.

It is not enough to be told "Your mother didn't love you when you were young, and that



is why you are so anxious now!" Whatever may have been a contributing cause and however clearly this may be explained, sensitization remains.

The important thing is that the habit of fear must be cured. Sensitized people are afraid of so much. In church they sit at the back or at the end of the pew, so that they can slip out unnoticed if, as they think, their fears grow "beyond them." They always leave a way open for quick retreat "just in case."

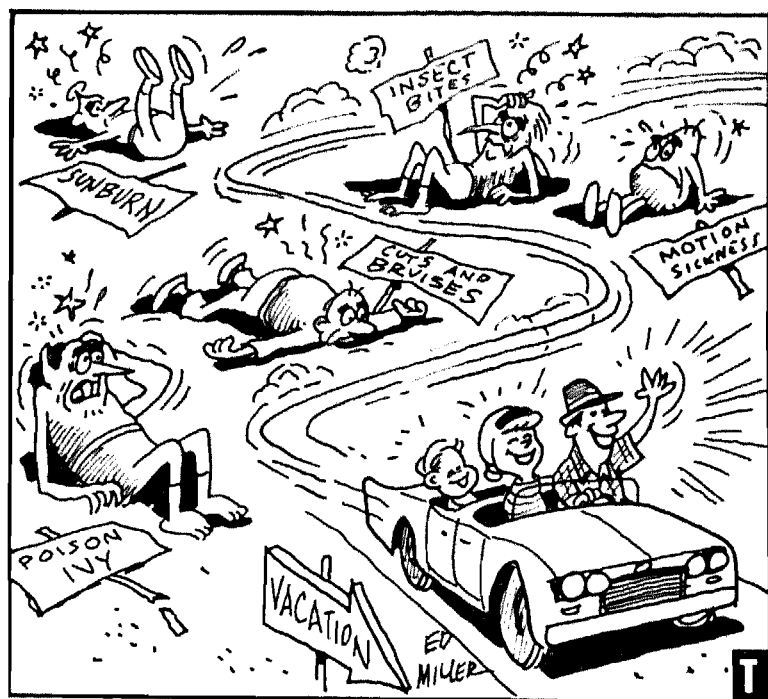
I am well aware that today, when so many are interested in psychoanalysis, this approach of mine is unorthodox. But I am of the firm opinion that until the importance of this real fear of the symptoms of sensitization is recognized as a cause of much nervous illness, our present rate of recovery will not improve as much as it would otherwise.

Many people do have special problems which keep them nervously ill and need help with these before they can be cured; also I know that there is much more to nervous illness than the physical symptoms I have described. But because sensitization is the basis of so much nervous illness, there is surprising similarity between the different types of nervous breakdown.

Most of my patients experience one of two kinds of breakdown. In the first group are people who have no special problem keeping them nervously ill; they are simply afraid of the state they are in and feel lost in a maze of bewildering symptoms. People who are happy at home and in their work, with no deep-seated cause for illness, may yet remain bewildered and frightened and nervously ill. The majority

(Continued on page 13)

This is the first of a series of six articles written to help those suffering from nervous illness. These articles are based on Dr. Weekes' book published by Prentice-Hall of Canada, Toronto, Ont., entitled "Hope and help for your nerves" and published by Ryerson Press, Toronto, Ont., under the title of "Self-help for your nerves." This book is a best-seller, having now reached a sale of 100,000 copies and has been translated into French, German, Dutch and Afrikaans.



Help for your nerves

(Continued from page 12)

of my patients have been in this state.

Then there are people whose illness has been caused and kept alive by a particular conflict, sorrow, problem, guilt or disgrace.

Today, too many people are being subjected to months, even years, of fruitless searching for inner causes for their nervous illness. So often a simple explanation of how sensitization arises, accompanied by a definite programme of recovery, can cure surprisingly quickly, especially if the patient is given encouragement and support by an understanding doctor.

How can a person be rescued from sensitization?

Without doubt panic dominates this kind of nervous illness and the cure lies in learning how to cope with panic. Recurring panic keeps nerves sensitized and ready to register panic at the slightest provocation. It is a vicious circle—panic causes sensitization which causes more panic.

A nervously ill patient needs to be shown that when he panics he feels, not one fear, as he supposes, but two separate fears—a first and second fear.

We all experience the first kind of fear. It comes when danger threatens. Generally it comes suddenly and is normal in its intensity. We understand and accept this kind of fear, face the danger, and panic passes.

However, the fear that comes to a sensitized person in the face of stress or danger is not normal in intensity; it can be overwhelm-

ing, electric in its swiftness, out of all proportion to the stress causing it, so the sufferer is unable to dismiss it readily. Indeed, he usually recoils from it, adding panic to panic, second fear to first fear. He is often more concerned with his intense panic reaction than with the danger that caused the fear, and because he is sensitized, the first flash of panic may be prolonged, and the second flash may actually seem to be a continuation of it, so that the two fears seem as one. However, two separate fears are always involved.

The importance of recognizing these two separate fears cannot be over-emphasized because, although the nervously ill person may have no direct control over his first reaction, he can learn to control the second fear. It is this second fear, the fear he creates himself, that keeps his nerves sensitized.

(Next week: Fear, but not panic)

Avoid these five vacation spoilers

THIS is what you've been waiting for, your vacation! Now at last you can get away from work and begin to enjoy much-deserved leisure time. But hazards threaten even the best-planned holidays. And you may need another vacation immediately after you've had one, unless you take steps to protect your family and yourself. Here are five ways to prevent a trip from becoming a trap.

1. One of the worst spoilers is car trouble. It can be expensive, time-consuming and dangerous. Have your car checked thoroughly before you leave home. Some points often overlooked are:

Brakes—Are they too "soft"? Do they pull to the left or right?

Wheels—Are they in balance? Are the tires in good condition?

Windshield wipers—Will they suddenly give you trouble on a rain-swept highway?

Radiator—A mixture of water and a good rust inhibitor is the best coolant in hot weather.

Fan belt—It's a good idea to carry a spare.

Carry sweets for a pep-up snack between meals, but don't try to guzzle even a soft drink behind the wheel.

2. You won't enjoy your vacation if you're worried about whether you turned off the gas. Take a few minutes to make a list of items to be turned off and services to be stopped before you go. Place valuables in a safe deposit box while you're gone. Let the police know you are leaving for a while and give a key to a friend or relative (but be sure to tell the police that he has a key). One thing which will tip off an experienced burglar that "nobody's home" is a neglected lawn. If you plan to be gone for more than a week, make arrangements

to have your lawn cut. Then you'll be ready to enjoy carefree holiday fun and relaxation.

3. Be prepared for and never underestimate the dangers of poison ivy. Nobody can be sure of being immune to its effects, which include stinging and itching blisters and can mean disaster for vacationers. It is a dark, green, shiny, three-leafed plant which usually doesn't grow more than a foot high. The milky oily poison it exudes is far more formidable than the name suggests.

A good way to soothe the effects of poison ivy is to use a preparation that provides cooling relief.

4. Motel-hopping in search of rooms is a real holiday damper. Be sure to reserve rooms ahead of time . . . especially when you're travelling during the busy season. Most places reserve space by telephone, but will only hold a room until five or six p.m. unless you specify "late arrival." When you call, explain what kind of accommodation you want, how much you want to pay and when you plan to arrive. If your plans change, make another call.

5. And be kind to your budget. Few things can ruin a trip as much as a shortage of cash. A picnic by the side of the road will cut your food costs. And in many provinces picnic areas come equipped with outdoor grills. Cafeterias are less expensive than most restaurants and no tipping is required. A plug-in coffee maker with its own cups is a great convenience. If you pick up some fruit or canned juice and some rolls or doughnuts the night before, you can breakfast in your room.

Take these five vacation precautions and your systems will be "go."

Fishing for real whoppers—in Uganda

A report about the work of the Canadian International Development Agency

THERE'S this Norwegian-born British Columbian who says he caught a perch . . . no, four . . . weighing 140, 120, 97 and 60 pounds respectively. What's more, he's got pictures of them. And . . . he's teaching Ugandans how to catch more whoppers.

It happened when Toby Bjerke, gill netter, purse netter, bottom netter, troller and master fisherman went fishing on the

Nile with two chaps from the Uganda Wild Life Department. They fished for three hours one afternoon and caught eight perch between them.

The Chief Fisheries Officer in Entebbe was interested in their day's catch. At 21 cents a pound, the local rate for perch, this would have been a very good day for a local fisherman. How did they do it? Trolling sports

gear. But the local fishermen used baited hooks.

Bjerke offered to show them how to make their own trolling gear out of local materials. And that's how Bjerke went to work training local Fisheries staff and, together with now-retired Chief Fisheries Officer, P. D. Proude, worked on multiple trolling gear for the Nile Perch Fishery on Lake Kyoga in Uganda.

MARIJUANA

Some pros and cons

"THERE is no physical harm suffered by the weekend smoker of poor quality marijuana, even if the practice continues over several years, but the person who uses 'pot' to gain relief from personal problems is heading for danger." Dr. Constantinos Miras, a Greek pharmacologist and expert on the effects of marijuana and hashish, made these points at the final session, on dangerous drugs and marijuana abuse, at the recent annual Canadian Corrections Congress held in Vancouver.

"The big danger is when a person gets some relief from personal problems by smoking marijuana. This person immediately jumps into another category where he believes his cigarette can solve his problems and give him some self-confidence" Dr. Miras said. "The smoker uses more and more of the drug and switches to a stronger preparation. He becomes dependent on the drug but still has some responsibility," said Miras. If the smoker goes into the second stage of this category he is not concerned with what people say about him, he cuts his relationship with his community and joins other people with the same problem.

This type of hashish or marijuana user turns to minor crime because he no longer has a steady job. But he cannot become a hard-case criminal because the drug has made him lazy and full of fears, prone to panic reactions. Stretching before him is a third category in which he undergoes psychological changes and psychotic episodes might occur. Miras said such psychological defects are not as severe as those caused by some psychedelic drugs.

To cure the misuse and prevent the person going on to more potent drugs we have to face the actual problem that drives the subject to misuse. Dr. Miras said he knows of no drug that is not harmful when used continuously.

Brigadier James Robertson, a Salvation Army delegate to the Congress, reports that during a workshop session on juvenile delinquency three young people representing this group had opportunity to speak of the situation as they found it. They were a young man from a British Columbia penitentiary, a girl drug user on probation and a lad from a detention home. This was an attempt to bridge the

generation gap and to answer the question of lack of communication between probation, parole, law enforcement officer, social workers and the offender.

It proved to be one of the most interesting and well-attended workshops. "We may not have got our point across to the youthful panel" states Brigadier Robertson "but most of us came away with a little more knowledge at least of the magnitude of the problem and the need to find ways and means of 'getting through'."

Chinese TV

DAVEY and Goliath, a popular animated puppet series produced by the Lutheran Church in America, is now appearing weekly on the Chinese network of a Hong Kong television station. Thirteen episodes have been specially chosen for broadcast in the Cantonese language.

The new venture represents the first time regular religious programming has been presented locally in Cantonese.

—"British Weekly"

Colonization Attempt

(Continued from page 10)

the idea gradually petered out. We have always felt it was a courageous attempt by the Army to provide a home and a living amid healthy surroundings for the poor folk from England." "We've managed fairly well" continued Mr. Topliffe. "We raised a fine family here and decided to stay on after the war and after the Army gave up the project. We have had a good life here."

Brigadier Milley now reports that Mr. Topliffe died early this year, while his wife is in a nursing home. Until recently Port Alberni Corps ran Coombs as an outpost. A home league group as well as a Sunday school were supervised from the corps, thus providing a slender link with the past.

What a vision William Booth had! With the whole-hearted

support of the governments and the general public, multitudes of undernourished persons could have been lifted out of their sordid habitat and re-planted in healthy surroundings, there to build up strong bodies and clean minds, while qualifying as useful citizens. But not everyone had the Founder's insight, and there was plenty of opposition to the scheme, both from the governments at home and those in the lands where the "eldorados" were to be instituted. However, if it was denied the privilege of settling large groups of potential farmers, the Army made up for it in the years following the inauguration of the social scheme, by sending out to Australia, New Zealand and Canada hundreds of thousands of immigrants, who became valuable citizens.

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

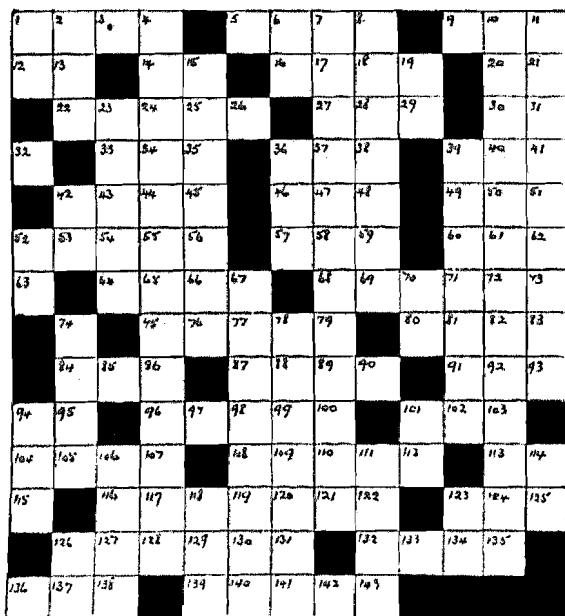
Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

1. Reply

24 143 64 75 97 88

2. Small bird, full of fight

101 134 51 57 108 14



By
Florie
Williams

- | | |
|---|-----------------------------------|
| 3. Think twice | 48 67 33 68 3 117 139 |
| 4. Manliest of kings, kingliest of men — according to legends | 94 124 16 60 72 131 |
| 5. Nevertheless | 133 106 38 53 82 42 73 |
| 6. Literary collection | 81 43 56 114 47 7 34 9 29 |
| 7. Blotches of colour | 66 110 52 13 30 83 |
| 8. Military kitchen | 49 35 65 118 63 40 77 4 98 |
| 9. Apparently Indescribable remnant | 141 79 96 22 112 6 95 |
| 10. Duke in New Zealand | 142 15 109 78 31 12 91 103 71 122 |
| 11. Mediaeval weapon — not a tie with trailing ends | 138 59 25 104 126 76 121 |
| 12. Hearing aid | 23 123 10 55 2 37 70 93 |
| 13. Long | 8 127 18 92 84 |
| 14. Funny thing | 120 99 107 61 86 21 |
| 15. Diminishing passage | 87 102 111 119 125 36 |
| 16. Large beast long vanished | 90 11 54 20 105 113 80 |
| 17. Tactfully middle-aged, perhaps | 45 89 116 135 62 136 26 17 |
| 18. Seen in the sky or on the stage | 100 129 28 41 |
| 19. Stirs you up | 115 27 58 1 74 44 130 |
| 20. Elevation in the stable | 137 50 39 19 |
| 21. Add a P.S.? | 46 69 5 128 140 85 132 32 |

Solution on Page Fifteen

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Old Orchard, U.S.A., Sat. - Mon., Aug. 16-18

Colonel and Mrs. Geoffrey Dalziel

Jackson's Point Camp, Sun., Aug. 10 (a.m.); Jackson's Point Music Camp, Wed., Aug. 27

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Etobicoke, Sun., Aug. 24; Danforth, Sun., Aug. 31

Captain William Clarke: Miracle Valley, Sat.-Sat., Aug. 2-16; Fernie, Fri.-Sun., Aug. 22-31

OFFICIAL GAZETTE

Territorial Headquarters

Promotions:

To be Captain

Lieutenant Melvin Chipp; Lieutenant Judy Cooper; Lieutenant Charles Eyre; Lieutenant David Goulding; Lieutenant Marie Hansen; Lieutenant Muriel Hollman; Lieutenant Bonnie Knapp; Lieutenant Cecil Maye; Lieutenant Marion McRae; Lieutenant Roland Murphy; Lieutenant Lorraine Randell; Lieutenant Freeman Rideout; Lieutenant Mary Rogers; Lieutenant Irene Stickland; Lieutenant Laura Tyson; Lieutenant Frances Vincent; Lieutenant Bernice Winsor; Lieutenant Harold Zimmerman

Appointments:

Brigadier Victor Greenwood, Kingston, Correctional Services Officer; Brigadier Victor MacLean, Territorial Headquarters, Welfare Services Department (Correctional Services)

Captain Eric Brown, Newfoundland Training College; Captain Maxwell Young, Kingston Correctional Services (Assistant)

Lieutenant Harvey Canning, Newfoundland Training College; Lieutenant Ina Chaulk, Toronto Children's Home

Marriages:

Lieutenant Anthony Barry, out of Hamilton Westmount, Ont., on June 22nd, 1968, and now stationed at Newlands, Bermuda, to Captain Joyce Simms, out of St. Anthony, Nfld., on July 8th, 1963, and last stationed at Hamilton Grace Haven, Ont.; at St. John's, Nfld., on July 8th, 1969, by Major Edward Read.

Lieutenant James Girling, out of South Burnaby, B.C., on June 25th, 1967, and now stationed at Wallaceburg, Ont., to Lieutenant Dorothy McNeilly, out of Halifax North End on June 25th, 1967, and last stationed at Hanover, Ont.; at Willowdale on June 30th, 1969, by Major David McNeilly.

Lieutenant Roland Murphy, out of Bishops Falls, Nfld., on July 1st, 1967, and now stationed at Robert's Arm, Nfld., to Lieutenant Joan Pretty, out of Gambo, Nfld., on July 1st, 1967, and last stationed at Glenwood, Nfld.; at Gambo, Nfld., on June 30th, 1969, by Captain Gilbert Fowler

Lieutenant Jacob Smith, out of Chance Cove, Nfld., on July 1st, 1967, and now stationed at Monkstown, Nfld., to Lieutenant Mary Wiseman, out of Windsor, Nfld., on July 1st, 1967, and last stationed at Glover's Harbour, Nfld.; at Windsor, Nfld., on June 27th, 1969, by Brigadier George Earle (R)

Clarence Wiseman

Territorial Commander.

SOLUTION TO HIDDEN MESSAGE

Footnote.
Mammoth; 17. Youngish; 18. Star; 19. Emotive; 20. Loff; 21. Longbow; 12. Earphone; 13. Yearn; 14. Oddly; 15. Funnel; 16. Logy; 7. Motte; 8. Cookhouse; 9. Oddment; 10. Wellington; 11. Answer; 2. Bantam; 3. Rethink; 4. Arthur; 5. However; 6. Anthony - Abraham Cowley ("Of Myself").
The unknown are better than ill-known.
Not from great deeds, but good alone;
Some honour I would have,
Too low for envy, for contempt too high;
This only grant me, that my means may lie



Bandmasters! Instruments in stock

The Trade Department are suppliers of Imperial, Besson and Oxford instruments and have in stock an adequate supply available for immediate shipment, by arrangement with Boosey and Hawkes (Canada) Limited.

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LIEUT.-COLONEL CLARENCE BARTON, TRADE SECRETARY,
259 Victoria Street, Toronto 205, Ontario



Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "inquiry."

ATKINSON, Thomas Henry. Born Nov. 21, 1903, in Gillingham, Kent, England. Last known to live on Kingston Rd., Toronto, Ont. Parents were Thomas and Maria Atkinson (née: Perrin), both deceased. A niece, Peggie Knights, of England, seeks him. She and her mother are visiting in Canada. 69-100

CASE, Charles Edward. Born March 10, 1943, at Wells-next-Sea, Norfolk, England. Was a student actuary with Norwich Life Insurance, Toronto, Ont. Last known to live at Gem, Alta. Last heard from in latter, 1965. Mother is most anxious and inquires. 67-28

CLARK, Michael Vincent Gregory (Mike). Born Sept. 10, 1952, in Toronto, Ont. Height 5'8". Weight 140 lbs. Worked part time in a riding stable in Maple, Ont. Last heard from March 27, 1969. Friendly by nature. His parents, Melville and Jean Clark, are most anxious to locate him. 69-292

GENSEN, Mrs. Sarah Elizabeth Ann. Born June 20, 1948, in Meadow Lake, Sask. Could be known as Mrs. Ben RASMUSSEN. Is a nurse's aid, 5'11" tall. Weight is 110 lbs. Of small build; brown eyes; brown hair; dark complexion. Left Prince George, B.C., in 1968 and has her youngest child with her. She left two other sons with her mother who is very desirous of finding her. 68-540

KEETON, Mrs. Marlene (née: Quibell). Born Jan. 13, 1934, at Mansfield, Notts., England. Divorced. Last known to live in Montreal, Que. Her parents would have more ease of mind if they knew of her well-being and whereabouts. 68-274

KERN, Karl. Born in Zurich, Switzerland, on June 9, 1902. Married. Protestant. Last known address was Newton, B.C. Formerly lived in Montreal, Que., with a Mr. J. Muller. Parents: Heinrich (Henry) and Delchman Kern. His brother, Walter Kern, is the inquirer. 68-588

KNIGHTS, Peggie and her mother. These are the seekers of ATKINSON in this column. Believed to have gone to Moose Jaw, Sask. Please provide

our office with your addresses while in Canada in case Mr. Atkinson is located. 69-100

MACDONALD, Allen James Edward (Jim). Born Dec. 19, 1946, at Toronto, Ont. Last known to work for Trans Canada Freezers, Edmonton, Alta. Last known address was Falconbridge, Ont. Parents: James Waldo and Mary Ellen MacDonald. Marital status unknown. Last heard from in latter 1968. His mother is anxious. 69-200

PILKEY, William. Thirty years has passed since last contact. He was then in the Melfort and Tisdale, Sask. area. Born Feb. 3, 1906, in Sask. Married. Was a trucker. Has a thumb missing on his right hand, the result of a saw mill accident. Parents: John and Emma Pilkey (née: Cook). His sister, Mrs. Esther Lleppy, the only remaining member of the family, seeks him. 69-314

POULSEN, Bjarna. Born Aug. 4, 1935, in Copenhagen, Denmark. He left this country in 1962. In 1963, he lived at 349 Chatham St., Windsor, Ont. His mother has passed away and has left him an inheritance. Does anyone know his whereabouts? 68-314

THOMPSON, Frederick Herbert. Born Jan. 8, 1911, in Birmingham, England. Was a draughtsman and a poster writer. Was married to a Dorothy May Gardner (widow), (née Woodhouse). Worked for Aero Detroit (Canada) Ltd., Toronto, Ont. Had lived in Brampton, Ont. His sister, Mrs. Henrietta Dora Banks, is anxious to hear from him and to know of his well-being. 67-3

MENALLY, John. Born November 19, 1919, in Belfast, N.I. Was a floor tiling contractor. Is married to Una O'Farrell. They have two children, John and Mary. Left England about 1951 and was last heard from in 1958. Parents: John and Rose McNally (née McCormack). Both are deceased. His sister, Mrs. Ellen Heeney, desires to locate brother. 18768

YULE, Mrs. Williamina (née Greig). Born December 6, 1912, in Comrie, Scotland. Married to Alexander, but later divorced. Left Scotland in 1945 or 1946 and has not been heard from since. It is probable she has married again. Her sister, Mrs. Florence Patterson, seeks her. 68-294

HARAN, Michael Gilbert. Born November 16, 1942, in London, England. Marital status unknown. Has tattoo of snake on his wrist. Left England May 20, 1965, and last wrote from Calgary, Alta., in May, 1965. His mother is the inquirer. 66-293

NOTES IN PASSING

ASON, David John, was born to Lieutenant and Mrs. David Wilder of The Pas, Man.

Here are addresses for the following retired officers: Lieut.-Colonel and Mrs. James Hakkirk, 6034 Sierra Drive, North Burnaby, B.C.; Major Ethel Hill, Box 6, Beaverton, Ont.; Commandant Lillian Lawson, c/o Lieut.-Colonel and Mrs. William Oake, 2017 West 15th Ave., Vancouver, B.C.; Brigadier Alice Cliffe, 112 Sharpe Street, Scarborough, Ont.

Following completion of a two-year course at Western University, Captain Arthur Follick, of the Men's Social Service Centre, London, Ont., has received a certificate which states that he has "completed the Social Welfare Officers' Training Course."

Senior-Major and Mrs. Henry Rix (R) wish to express their appreciation to their many friends across Canada who sent greetings on the occasion of their fiftieth wedding anniversary.

Captain and Mrs. Eugene Pyne of Trenton, Ont., have been bereaved of their two-year-old daughter, Robin Lynne.

Mrs. Lieut.-Commissioner Arthur Long and Lieut.-Colonel Wilfred Hawkes (R) have been bereaved of their brother, Percy John Hawkes, of Dundas, Ont.

Mrs. Captain Leonard McNeilly, Paris, France, and Lieutenant Claudette Brassard, French Region, Montreal, Que., have been bereaved of their father.

Port Alberni Corps will be celebrating its seventeenth corps anniversary on Sept. 19th - 21st, with Brigadier and Mrs. Hector Nyreod as leaders for the occasion. Previous officers, soldiers and friends are invited to send greetings to the Commanding Officer, 109 - 5th Ave. North, Port Alberni, B.C.

Major Morel Allen of Montego Bay Corps, Jamaica, wishes to express his thanks to the friend or friends who recently sent him a number of copies of "The War Cry" and "The Young Soldier." These periodicals were distributed to his soldiers, home league members and young people.

The Financial Secretary acknowledges, with thanks, receipt of an anonymous donation of \$1.00.

The man with two lives

by Cyril J. Barnes

Chapter 3

Miracle performed

A SALOON seemed to offer the only welcome. Here Milans drank till his money was gone. The saloon-keeper had heard Milans' story repeatedly during his drunken bout, so suggested a deal in any surplus furniture. Being short of cash, he offered to let Milans drink whisky at his bar and use a room upstairs until the credit was exhausted.

Milans went home, gathered a few articles of value and found an interested customer in the pawnbroker—on his way back to the saloon.

The furniture "dealer" soon found that he had made a poor bargain for Milans was in no mind to leave or even to stop drinking whisky. So a state of exhausted credit was announced. After much pleading Milans was given the job of floor sweeping and brass polishing. But only for a while; then the unwelcome guest was kicked into the street.

Nowhere to go, no one to care, Milans drifted through the streets in a semi-drunken mood toward the Bowery.

Refuse of humanity

In mid-twentieth century days the New York Bowery became comparatively respectable; when Milans entered this haunt of sin and lost hope, "bum" life was at its worst. In this indescribable "hell" under the very shadow of skyscrapers occupied by men with the best commercial brains in the United States, grovelled the refuse of New York's humanity—with no vision left but one: to drink and drink again!

Milans availed himself of most of the privileges. He visited the "dead house" or the "Doctor's" where the purchase of cheap whisky included a free "doss" in a back room. He claimed for his own a back yard or an old boiler to serve as a bed during the warmer weather. He knew the "reliever" shop where an old pair of boots could be exchanged for a poorer pair plus the price of a shot of whisky.

Often old associates would recognize him with alarm. Standing in a free bread queue one day Milans was spotted by one of his assistants of better days.

"Say, Milans" blustered the young man "what in God's name are you doing here?"

Milans was speechless.

"Here, throw away that bread. Here's a five spot. Go get your-

self some real food. Then get cleaned up and come to the office tomorrow and I'll put you on a good job."

But Milans had lost his sense of values, and the gift simply meant so many more drinks!

One night it was Brieger who saw him.

"Milans" he pleaded "I want to help you to get a fresh start. Will you let me?"

"No use" Milans refused. "There isn't a chance of my remaining sober enough to work."

Strangely enough he did present himself for work, but, with money in his pocket, he could not survive the first weekend. So again it was rags, "reliever shop" and a refresher at the whisky bar. Thus Milans tested the depths of a drunkard's descent, until he heard the words recorded at the beginning of the story.

The hospital staff could do nothing for him, so he was discharged—to die!

But no! A few mornings later, when he awoke from his outdoor "bedroom" perished with cold and a howling wind blowing—he looked into the face of a girl dressed in the uniform of The Salvation Army. Her sparkling eyes revealed a kindness and genuine interest which he had not seen for many a day.

Within a few moments that radiant personality had drawn from him the sad story of hopelessness.

"The doctors and specialists have declared that I am incurable" he confided.

"Of course they can't cure you there!" agreed the girl in the blue bonnet. "Yours is more than a physical trouble; it is the sort of heart disease that they can't touch. But listen, Jesus can cure you and make you a good man again if you will let Him."

She invited him to a special meeting—a Boozers' Convention to be held that very day. It was Thanksgiving Day. There would be "free eats all day."

He agreed to go and found a large hall filled with drunks. They sang the old hymns, and there were speakers who were sure that God could make the worst boozers go straight. The free food, served in a lower hall between meetings, consisted of beef stew, hot rolls and coffee. The latter was strong and had the power of making him a little more sober for each meeting.

When the leader called for any

who would ask God to forgive their sin and give them power over the drink craving, crowds responded and knelt at the Penitent-form. Milans couldn't believe. He would wait and see what happened to the others.

The next night he returned. Seeing only a small party of people assembled in the lower hall he turned to go away, when a voice called him:

"Oh, brother don't go away. Come right in, and enjoy the meeting." He did and enjoyed it. He listened to an address on "Hope," but could not decide.

He attended these small meetings every night. On the Thursday he falteringly made his way to the Penitent-form.

There a miracle was performed! Milans was forgiven by God, and *knew* it! The desire for drink was gone! Thirty-five years' spell was broken, and broken for ever! It was an instantaneous and complete change of life. Years later he said "From that moment to the present I never have been tempted to take a drink of anything with alcohol in it." And again "If I were once more to become a drunkard, I should have to acquire anew the appetite for liquor!"

It was the next day that he

THE STORY SO FAR

As editor of a New York daily paper, Henry F. Milans felt he had reached the top. But then he was fired.

His craving for liquor had taken precedence over his work. With this blow, Milans was determined to conquer the drink habit. His wife, whom he called "the Unusual Woman," gave him all the help and encouragement she could.

In one venture Milans opened up a printing shop in partnership with a saloon-keeper. All went well until the old temptation returned. Milans sold his interest in the business, spending the proceeds on whisky.

The doctor advised Mrs. Milans to leave her husband as he would never be cured.

knew how free he really was. He remembered that it was his custom to call each morning at a certain bar for two free drinks; he found that he had absolutely no desire for it. Instead, he began to look for work—but it was not until late afternoon that a Jew offered him fifty cents to work for the rest of the day.

"That's the last I'll see of you, I suppose. But you've earned the money. Good-bye to you" said the employer as he gave the wages and a promise of work the next day.

That night Milans returned to the Salvation Army hall to return thanks to God.

(To be continued)



The Salvationist invited Milans to a special meeting of the Boozers' Convention.